

ENGLANDS COVENANT

PROVED

Lawfull and necessary

Also at this Time, both by
Scripture and Reason.

TOGETHER

With sundry Answers to the usuall Ob-
jections made against it.

By S. C. Preacher at B. E. ⁱⁿ

Eccles. 5. 4.
when thou vowest a vow unto GOD, deferre not to pay it;
For Hee hath no pleasure in Fools; Pay that which thou
hast vowed.



LONDON,
Printed for Henry Overton in Popes-head Alley, 1642.

Courteous Reader,

AT the first impression hereof, the time prefixed by the Parliament, for the Cases taking of this Covenant, being almost elapsed, & my immature conceptions not ready for the birth, yet importunity like an overhasty Midwife, would needs deliver me of it: whereupon I presumed that it would have perished in the birth, or have found no better entertainment than a miss-happen Embryon: but beyond my expectation it hath been accepted of, approved, and (as I understand) given satisfaction to many, and comes now this second issue put unto the Preesse before I knew of it: Had the Stationer given me but some few days warning, I would according to my poore abilities have added something for the enlargement of it: but presuming yet that some abler Person may happily undertake the worke: in the interim this is once againe sent abroad, that so the Ignorant may be informed of the weightinesse of a vow, and Covenant: that the doubifull may be resolved concerning the Lawfulnessse of this in hand; and that all may be excited to the carefull performance of what they haue thenselves to hereby: If in any of these thou receivest satisfaction, and Benefit, praise God, and pray for him who is

Thine in the Lord

S. C.

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ENGLANDS Covenant,



He Reasons that have induced the *Parliament* to frame, and propose this present *Covenant* to be taken by all the well-affected Subjects of this Kingdome (as I conceive) are especially two.

1. By reason of Gods hand which lies so heavie upon us in this present Judgement of the devouring *Svvord*, which being one of the greatest outward miseries which can befall a people, shewes that their finnes are grown to a great ripenesse, and that gentler *Phyfick* will not serve turne to purge out their strong corruptions: whereupon after the godly examples of the pious and renowned Kings of *Indah*, they have pitched upon this course as a speciall meanes to pacifie Gods vvrath, by a generall *Covenanting* with God to indeavour a *Reformation* of our hearts, and lives.

2. Observing the incessant and indefatigable Plots of the Enemies of God, and his Cause, either by open violence, or secret fraud to oppresse, or undermine the Power and purity of our Religion; and to introduce *Popery* instead thereof: They have therefore thought fit by this *Covenant*, to lay a stronger engagement upon every one to detect and discover, and oppose whatsoever may tend to the prejudice of the one, or to the furtherance of the other: but withall consider

ing that the major part of those which are to enter into it either for want of Information may scruple some part of it, or doe it *absidente conscientia*, with a doubting Conscience, which will make it a sinne to them) or through inconfid-
gatenesse may doe it hand over head, without understanding, or a just prepondering of the strong engagement which they lay upon themselves hereby, which will make them to breake it as lightly, as they undertooke it rashly. I have indeavoured therefore for the Information of the one, and ballasting of the other in these few ensuing Lines to shew the severall sorts of Covenants, and the requisites of a Lawfull *Covenant*, and by the Application of this present to those Rules, to prove the lawfullnesse of it: as also by shewing the great ingagement that a sacred Vow, layes upon the Conscience of the undertakers of it, to deterre all, either from a giddy taking, or a rash and inconsiderate breaking of the same-

Vowes and Covenants are of 2. sorts § Unlawfull and sinfull.
{ Lawfull and good.

A sinnefull Covenant is a bond whereby wee ingage our selves to something that is evill: such was that of those wicked Jewes, 23. *Act. 12.* who bound themselves under an Oath of execration, that they would neither eate, nor drinke, till they had killed *Paul*.

{ Civill.
{ Religious.
{ Mixt.

{ Civill. A Civill Covenant is a bond whereby we ingage our selves each to other in civill respects: such as was that betwixt *Abraham* and *Abimelech*, 21. *Gen. 27.* &c.

{ Religious. A Religious Covenant is a bond whereby we engage our selves to God, to yeeld obedience to Him in those things which are agreeable to his will, 2 *Chron. 29.* 10, 10 *Exr. 3.* 10. *Nehem. 29.*

And this Religious Covenant is either { Universall,
{ Singul'ar.

{ Universall Religious Covenant is a bond of all the Faithfull,

Civile.

Sacrum.

full whereby they engage themselves to the service of God: in abstaining from sinne, and indeavouring to keep all his Commandements: this *Covenant* is made by all in *Baptisme*, and renewed so often as wee come to the *Sacrament* of the Lords Supper. A singular Religious Covenant is a bond vwherein some one Person for some speciall cause doth engage himselfe to God.

And it is either { Absolute, and perpetuall.
{ Conditionall, and Temporary.

An absolute perpetuall Covenant is a bond whereby wee engage our selves, absolutely to God, and during the whole terme of our lives, from which wee can never bee released: such was that of *David* 119. *Psal.* 106. I have sworne and I will performe it, that I will keep thy righteous Judgements. A Conditionall and Temporary Covenant is a bond vwhereby we engage our selves, upon some condition, and for a certaine time onely, vwhich being expired, or the condition unperformed vve are freed from the same: vwhereof wee have examples, 1 *Sam.* 1. 11. v. 18. *Act.* 18.

A mixt Covenant vwhich is partly Religious, and partly *Mixtum* civil, is a bond whereby vve engage our selves both to God and men: Such is this Covenant now appointed to bee entered into: and such was that 2 *King.* 11. 17. *Iehoiaada* made a Covenant betvween the Lord and the King: and the King, and the People, that they should bee the Lords People: betvween the King also and the People: thus having considered the severall sorts of Covenants, I shall come in the next place to collect such requisites, and ingredients, as are necessary to the constitution of a Lawfull Covenant: that so by examining this present Covenant thereby, wee may more cleerely be convinced of the lawfulness of the same.

Which Ingredients are especially these:

1. That the Subject matter of it be lawfull, or else it's no ^{I.} *De Licta* Covenant, but a conspiracy, and they which enter into it are like *simeon* and *Levi*, brethren in evill, or like those wicked Jewes, vwhich bound themselves by an Oath, and a curse that they would neither eat, nor drinke till they had killed *pani*, 23. *Act.* 12. A 3. 2 Neither

2. Neither is it sufficient that the matter of it be lawfull, but it must be knowne also to be so by those which enter into it, at the time when they undertake it: for as in an Oath wee must sweare in truth, *i. e.* the matter of it must be true: so in Judgement also, *i. e.* knowing it to bee true, 4. *Ier. 2.* or else we are guilty of perjury: 10 in vowes, and **Covenants** which are sometimes accompanied with an Oath, we must be well informed of the lawfulness of the matter thereof, or else we make our selvcs guilty before God: and that of *Solomon* may be applyed to such persons, 20 *Prov. 25.* It is a snare for a man to devoure holy things, and after the vow to enquire.

3. It's also further required, that they which enter into a **Covenant** should before hand, and at their entrance into it, fully resolve with themselves to the uttermost of their power to observe and keep the same, and that in every part, and branch of it: whereunto tends that advice of *Solomon*, 5 *Ec. cles. 4, 5.* *When thou vowest a vow deferre not to pay it, for God hath no pleasure infooles.* Pay therefore that which thou hast vowed? *Better it is that thou shouldest not vow, then that thou shouldest vow and not pay;* 30. *Num. 2.*

4.
De positi-
bilibus.

4. It must be of things within our power: or else to engage our selves by a vow to impossibilities, what is it but to prophane the sacred name of God? and bring downe his curse upon us: this was the sinne of those after the floud which covenanted among themselves, to build a Tower which should reach up to Heaven: a thing impossible, if God had not confounded their Language: and it was also an aggravation of their sinne, who vowed that they would neither eat, nor drinke till they had killed *Paul*: which being out of their power, made their vow the more unlawfull unto them.

5. The Persons which bind themselves by a vow, must be *sub-
Juriis*, such as have power of their owne heads; and bee not under the jurisdiction of another, or else they must be carefull to take along with them the consent of their **Governours**, if they meane to free themselves from sinne: a Maide in her Fathers House, or a woman that hath an Husband may

may not vow without the consent of their superiors, 30. *Ns.* 3. &c. the Reason is because they are not at their own disposal, and therefore not able to performe their vowes without the approbation of another, *verse 13.*

Having thus shewed the severall sorts of Covenants, and what is required to make a lawfull one; I shall now come to apply this present Covenant to these rules, and thereby not only vindicate it from all unlawfulness, but also shew the usefullnesse, if not necessity of it, at such a time as this is; for which end I shall take it in consideracion, and cleare the lawfulness of it in each branch, that so it may appeare to be free from just exception in the subject matter of it, which is the first thing required in a lawfull Covenant.

First, in the first part of it we professe our hearty sorrow for our owne, and the Nationall sins, which have deserved the Calamities and judgements which now lie upon us, and that our intention is by Gods grace to endeavour the amendment of our owne wayes: which clause is so cleere that I presume that every Christian at the first view, will not onely see a lawfulness, but a necessity of the same: for in Gods judgements wee may read our sins, in the generallity, and greatness of the one; the generallity and greatness of the other, and in that day (when Gods hand lies heavie upon a Nation) doth the Lord God call to weeping and mourning and to baldesse, &c. 22. *Isa.* 12. Wherein wee see that same thing which is undertaken in this Covenant, imposed as a duty by God himselfe, who doth not onely require a sence of, and sorrow for our sins, but a resolute endeavour of Reformation also; *wash you, make you cleane, take away the evil of your workes, from before mine eyes.* &c. 1 *Isa* 16. Or else our humiliation is but hanging downe our heads like a bull rush for a day, 58. *Isa.* 5. meere mocking of God, and deluding our owne soules.

2. That we doe abhorre and detest the late yvicked, and treacherous designe, and that we never gave, or will give, or assent to the execution thereof: but will according to our power and vocation oppose, and resist the same, and all other

of the like nature : this branch no one may take which hath in any measure beene privie to the said Plot, till they have first unburthened their Conscience, by acknowledgeing what they have beene privie to, and craving pardon for the same; otherwise they devote themselves to the curse of God, who will be a swift witnesse against such perjured Persons : and whose flying role will enter into their Housses, and remaine therein, and consume them with the timber thereof, and stones thereof, ⁵ *Zach. 4.* But for such persons as are free from the guilt of to foule a blot, they not only may, but ought to professe their detestation of so horrid a Plot, as in the execution must necessarily have tended to the death and ruine of so many Innocents: and had the Plotters obtained their ends; would without all question have ended in the dissolution of the *Parliament*. And therein in the Fatall peri-od of Religion, Lawes, Liberties and all future free *Parlia-ment*, also; as the Commission granted to them, will cleerly evidence and evince.

3. That in case any other like designe shal come to our know-ledge, we will make such timely discovery as may best con-duce to the preventiag of it : By like *Designe* we are to un-derstand, such as are destructive or prejudiciale to the *Parlia-ment*, Citie or Kingdome, as this former would have been: and this no one that is friend to any of these, or to himselfe in them can refuse to promise. Some of the very Heathen from the light, and Principles of Nature it selfe, have refus-ed to survive their Countries Liberty: and shall not Chris-tians put to their helping hands, to wrest the Liberty of their Religion from the attempts of Papists: the Liberties of the *Parliament* from the Complotters of their ruine, and the Liberties of the City, and Kingdome from the Power of Tyrannicall Oppresflours, which is all that wee promise to doe when we engage our selves to a timely discovery of the like designes? The Kingdome is a Ship: the Parliament our Steeres men: the Citie the principall Cabbin: and Religion the preciou s Fraught wherewith God hath laden our Ship, and he is a Traitor to all these which shall refuse to tye himselfe to indeavour their preservation.
4. That

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4. That we do in our Consciences believe that the Forces, raised by the two Houses of *Parliament*, are raised and continued for their just Defence: and for the Defence of the true Protestant Religion, and Liberties of the Subject against the Forces raised by the King: by the belief here spoken of (as I conceive) wee are not to understand such a Faith, as is grounded upon indubitable & infallible Principles, as we believe the Articles of our Religion: but only such a credence as is grounded upon probable Arguments, and Reasons, which first working upon our Judgements doe afterwards convince our Consciences to believe the same. Now that we have sufficient reason thus to believe, let us but a little call to mind the Plot of bringing up the Army out of the *North*: The attempt made against the five Members: the withdrawing of the King from his faithfull Councell: the active instruments which have been employed into forraigne parts to provide Armes, Ammunition, and Commanders, the bringing of them over from time to time, their designe to seize upon many of the strong Holds of the Kingdome: the putting of the Armes into the hands of untrusty Commissioners of *Array*: the Arming of the Papists contrary to Law: the correspondence held with the Scottish, and Irish Papists, and Rebels: the indeavour to raise a party in this City to seize upon the Persons of some principall Members of Parliament and City: and the late Plot as bad, if not worse then all the rest if by Gods mercy it had not been strangled in the birth: these are sufficient Arguments to induce us to believe that it was but high time for the Parliament to raise Forces, and to continue them for their just Defence: Againe consider also the letting up of Masses in *Yorke*, and *Oxf. rd*: the many Jesuites, Priests, and Jesuited Papists that are in the Adverse Armies, whose Romish Plots are only to advance the Catholique Cause, and ruine our Religion. Besides the granting of so many Commissions for *Array*: which were so destructive to the Subjects Liberty: the pillaging and plundering of the Houses and Estates of the best Subjects, and burning of their Habitations, and we cannot but be convinced, it was high time to raise

and it is just to continue these forces for the defence of the true Protestant Religion, and the liberties of the Subject, and hereupon vve doe declare, vow and covenant, that wee will according to our power and vocation, assist these Forces thus raised and continued by both Houses of Parliament against the forces raised by the King without their consent: If we be upon the former grounds, or the like once convinced, that these forces are justly raised and continued for the ends aforesaid, then it will necessarily follow that wee are bound in Conscience to be aiding and assisting to them according to our power and vocation, i.e. with our persons, if we be fit, and have a calling thereunto; or with our purses according to our abilities if we be not set to serve in person: and with our advice and prayers also for their good success; and he is no true friend either to Parliament, Religion or Liberties, that upon information shall refuse to make this Vow: Besides, it is but high time that men shoud by such a sacred Bond bee quickned unto this assistance in these times, wherein so many grow wearie of the woike, and by withdrawing their persons and purses from assisting do much endanger the Cause of God.

5. That vve will likewise assist all other persons that shall take this *Oath* in what they shall doe in pursuance thereof, neither can this be justly scrupled, for if we enter into this Covenant our selves, and in pursuance of any thing contained in it, vve shall stand in need of the assistance of others: As we shall desire, so wee cannot but thinke our selves much injured if wee find not assistance from them, and then the Law of requitall doth require, that when occasion is offered we shall not withdraw our help from them also: besides, by this Union among our selves, the common Cause of God, and the Kingdome will bee much strengthned, and every undertaker in it will be much encouraged when they see so many by so strong a Bond to be engaged to their help. Againe, it cannot bee conceived but that this Covenant will excite & provoke the harred of the adverse Party against the undertakers of it exceedingly, whereof we had late experience in our Brethren of Scotland so much hated and prosecuted under the Name of Covenanters, and therefore wee have

have need to tye our selves to mutuall assistance for our better support against the Odium and rage of the Adversary.

6. That wee will not directly or indirectly adhere unto, nor shall willingly assist the forces raised by the King, without the consent of both Houses of Parliament. Herein provision is made against equivocation, & those cunnning tricks and evasions which many find out to cosen both themselves and others, as when a man will not send himselfe, but will suffer his wife, or children, or other friends to doe it, as hath been the practice of many hundreds in severall parts of the Kingdome, who themselves have lent Money, or sent an Horse to the Parliament, but have suffered their Wives or Sons to send twice so much to the King, that so by complying with both, they might escape the displeasure of either. Besides many who living in some places have been ashamed to owne the supporting of the Kings forces, yet under hand they have contributed much to them: but now its required that neither directly nor indirectly wee beaiding to them, and yet because many whose hearts are upright with God and his Cause, live under the power, or fall into the hands of the barbarous and bloudy Cavaliers, so that the not contributing to them, may endanger their lives, liberties, and estates, therefore is that word put in, that we shall not willingly assist, but only in the cales aforementioned: And if we do but seriously consider the aime and drift of the Kings forces evidently discovered to all that are not wilfully blind, and their wayes and manner of prosecuting the same, wee may easilly conclude that they are enemies to God and his Gospell, and to the Parliament, and their Liberties, to the Kingdome and its lawes, who will vvillingly be assistant to them. And thus I have briefly run over this Covenant in every branch of it, and thereby endeavoured to prove the lawfulness of it in the subject matter: I shall now proceed to examine it by the other rules required in a lawfull Covenant, that so I may fully vindicate it from all hesitation.

The second thing required is, that it bee knowne to bee lawfull at the time of the taking of it, for which end the Parliament hath long since caused it to bee published in Print,

that so all men might see it, and have time fully to informe themselves of the lawfulness of it ; And in case that any doubts should arise, they might repaire to those which are fit and able to resolve them, that so no scruple might remain at their taking of it.

3. Thirdly, it must be with a purpose of keeping it, and ill may hee faire that shall make this Covenant with any other purpose whatsoever : for if it be lawfull, as is proved before, and that thereupon we engage our selves by it, it must needs argue a prophane and Athcisticall heart in any that shall resolve for sinister ends to take it, and yet purpose afterwards to break it ; and what doe they therein but pray for a curse upon themselves, whilst invoking the sacred name of God to be a witnesse of their sincerity in making this Vow, yet withall they resolve that he shall dispense with them in their future breaches of it ; and how will such dissemblers be able to answer it at the dreadfull day, when the secrets of all hearts shall be disclosed.

4. Fourthly, it must be of things within our power and so is this Covenant in all the branches of it.

Lastly, the persons that enter into it are either such as have power of their owne heads, or that have the consent of their Superiors: and therefore having all the Ingredients that are required to make up a lawfull Covenant and Vow, it must necessarily follow that it is lawfull : but let us a little further consider whether there be not a kind of necessity also that this, or the like Covenant should be entred into at such a time as this, which I conceive will fully appeare if we consider.

First, That there is no readier nor more effectuall way to pacifie the displeasure of God and to procure a removall of these judgements which lye so heavy upon us then by sorrowing for our sins acknowledging God Justice, and vowed a Reformation this *Isa, Hezekiah, Josiah, and Nehemiah* knew, and therefore had recourse to this meanes, which accordingly they found sucessefull.

Secondly, It will appeare to be necessary if we doe but consider the restlesse attempts of the adversaries to corrupt and seduce

3.
seduce incautious persons, to their owne, and others ruine, they have had their emisfaries, and instruments in every Ci-ty, and town to propose the specious baits of honours Offices, Riches, Favour, Friends, & what not? that so they may inveigle the simple by working upon every humor, to betray both Church, and Common-wealth into their power and therefore it cannot but be necessary that by the sacred bond of a Vow, we should be fortified against such inticements.

If wee doe but consider the pronesse that is in our natures to be seduced, and led aside by such importunate sollicitations and strong provocations to evill, especially vwhen they come, backed with large promises, and great hopes of advantage, wee must needs confesse it necessary, that at such a time provision of a remedy, should be made against such affaults, and there can be no better found out then a solemnne Covenant, whereby vve are to engage our selves before the searcher of all hearts, to stop our eares against Iuch *syrens* songs which would enchant us, to rush upon our owne destruction, and to prefer selfe-ends before the peace and welfare of Church and State.

4.
It cannot be imagined that this late Plot is as yet fully discovered, but that there still remaine many persons undected vwhich have their hands deeply in it.

And therfore this Covenant is necessary that so such persons out of a deep sense of that great guilt, which they pluck upon themselves, in case they sweare fassly therein, may be brought to an acknowledgem ent and confession, of what they know about it, and to crave pardon for the same, before they enter into this Covenant, vwhich would bee a great meanes to prevent much mischiefe that may otherwise ensue, in case it remaine undiscovered.

5.
It cannot bee doubted but that many both in this City, and in other parts of the Kingdome have either openly, or secretly; sent Money, Plate, Armes, or other necessaries to the adverle Forces; whereby they have been much strengthned, and this uncivill Civill and unnaturall Warre hath bin much fomented, and therefore it is but necessary that every one should disavow his contribution of such assistance for

the time to come, that so by withdrawing the fewell, this fire of contention may the sooner be extinguished.

6. It is evident that this war continuing longer, then was at first expected, the spirits of many well affected Persons are much cooled, and deadned in the prosecution of the worke, whence it comes to passe that they withdraw their persons from the service, and close their purses from contributing to it, whereby the cause of God and the Kingdome lies a bleeding almost to death, and therefore it is but need that we should be all quickned to prosecute it, with more zeale and fervour, and not by our remisenes basely to betray so good a Cause, which if not upheld, will certainly turne to the ruine of our selves, Religion and all.

Thus having cleared these two principall points, concerning the lawfulnessse and necessity of this Covenant, I shall briefly in the last place, indeavour to answer such Objections as are usually made against it, which are especially these.

Obj. We are bound by our Oath of Allegiance, and the late Protestation to defend the Kings person, honour, and estate, and how then can we enter into this Covenant?

Ans. This Covenant ties us not to any thing that may be prejudiciale unto them.

Obj. By it wee are bound to assist the Parliament forces, against the forces raised by the King, unto which his person is adjoyned, and in assisting against his Forces, his person may be indangered.

Ans. Several Petitions have been tendered to his Majesty to retire his person from their Company, and thereby to secure it from danger: if notwithstanding the same, hee shall suffer himself to be over-ruled by evill Counsellors the guilt will lie upon those which have seduced him: it's necessary for the Parliament to raise forces for the apprehending of those Traytors against his Majesty and the Kingdome, which are protected against Justice, and who are so strong that the ordinary Ministers of Justice cannot lay hold upon them, to bring them to a Legall Tryall, and therefore, as is usuall in cases of Rebellion, an Army is sent against them, which the

King

King himself ought to assist, and not endanger his person a-
mongst the other.

Object.

But the King commands me to assist his forces, and for-
bids mee to bee aiding to the other, and I am bound to obey
him.

The King is to be considered under a double notion or ca-
pacity, either as a King, or as a man ; as a King he can com-
mand nothing, but vwhat the Law commands, and then evey-
ry Subject is bound to obey him therein ; but as he is a man
his Judgement may bee corrupted, and his passions may
mislead him, so that hee may command that which is de-
structive both to himselfe and the Kingdome ; and herein
he is the best Subject that disobeys him. The *Amalekite*
that said that he killed *Saul*, at his own command, was just-
ly put to death by *David* as a Traytor for that fact, 2 *King. i.*
15, 16. And if a King in his passion shall proffer violence to
a mans person, or command another to doe it. I am bound
by the Law of nature to defend my selfe against him, and it's
no breach of my Oath of Allegiance to doe it.

Answe.

But taking up of Armes against the King, hath been gene- Object.
rally cryed dovvne by the godly and Learned.

1. Here is no taking up of Arms against the King, but against
his evill Counsellours, who have imbittered his spirit against
his great and faithfull Counsell, and doe still captivate his
person amongst them. And till such bee brought to con-
digne punishment, wee can never enjoy either Religion, per-
sons, Families, or Estates in safety.

Answe.

2. Many Learned Divines have affirmed, and sufficiently
proved both by the Law of God, Nature, and Nations, that
if a King turne Tyrant, and oppresse his Subjects in their
Religion, Lawes, or Liberties, it is Lawfull for them *vim vi
repellere*, as was done by the Netherlanders, and Protestants
in *France* : neither was it condemned in *Queene Elizabeth* by
our *English* Divines, when she sent auxiliary Forces to both
those places, to assist them against their owne Kings: and did
not King *Charles* also send a Navie for the relieve of *Rochell*
when the poore Protestants were besieged therein, by their
owne King : and hath hee not also declared the Scots to bee
his.

2.

Ques.
Ans.

Ques.
Ans.

(16.)
his good and faithfull Subjects though they took up Armes to defend their Religion, and Liberties against oppression.

In this Covenant we binde our selves to assist all others, in what they shall doe in pursuance thereof.

What if they doe any unlawfull Act in the pursuance of it?

In the pursuance thereof doth necessarily imply, that it must be done lawfully, and therefore that Word was inferred in the late Protestation, & must be understood here also.

But how will it appeare that it is lawfull for the Parliament to raise Forces without, much lesse against the Kings consent.

An. This question is so fully, and largely discussed, and the thing proved to be lawfull both in case of Law, and Conscience, by Mr. *Prin* in his third part, and by diverse of our Divines in their Answers to Dr. *Ferne*, that I shall referre the Reader to seeke for satisfaction there, where it may be had abundantly, if they come with unballanced Judgements and shut not their eyes against that light which shineth therein.

Thus these usuall objections being answered, I shall adde only thus much, that if there be any which have not already enter'd into this Covenant, seeing the lawfullnes and necessity of it by this which hath been premised, they will no longer deterre to doe it, but speedily undertake, with all cheerefulness and alacrity, as the men of *Indah* did in *A-
sa's* time, *2 Chron. 15. 14. 15.* and not onely so, but that they will indeavour also to draw as many as possibly they can to doe the like.

The worke is great and needs many hands to help it forward :

Multorum manibus grande levatur onus.

The Enemies are vigilant and active to disunite us, they cast in many bones of Division: therefore we have need by this Covenant to cement our selves together, or else we are undone. *Divide, & impera* is the Old Motto.

And lastly, that having once entered into it, wee must resolve with our selves, that we can never be freed from that tye which it layes upon us, and that therefore wee must be alwayes mindfull of it, and carefull to observe it in every part, and branch thereof, that our hearts being knit together in a firme bond of mutuall assistance, and love the God of love, and Peace may be with us, and for us. *Amen.*

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